Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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New Archbishop of Canterbury Points Out Tower Details of Ancient Cathedral in Which His Enthronement Ceremonies Were Held

Left to right—The Rt. Rev. Henry Knox Sherrill of Boston, Protestant Episcopal Bishop of Massachusetts and Chairman of the General Commission on Army and Navy Chaplains; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Bishop G. Bromley Oxnam of New York, President of the Federal Council of the Churches of Christ in America and Bishop of the New York Area of the Methodist Church.

FOUNDED 1823

READERS WRITE

Methodist Overlooked—We're Sorry!

"In the June 6th issue which was read this evening, I enjoyed reading about the Methodists Taking Part in United Nations Conference. Perhaps special relish came from the fact that all the ones mentioned are numbered among my friends.

"But your correspondent overlooked another Methodist whom I am particularly honored in having as friend—a Chinese. I refer to Dr. Y. C. Yang, president of Soochow University, which is one of Methodism's great schools in foreign lands. Dr. Yang is on the secretariat of the Chinese delegation.

"He is a Christian of long standing, and has a distinguished record in the fields of higher education and of diplomacy. During his enforced stay in the United States he has been visiting lecturer in several great universities, and has held a professorship in Bowdoin College. More recently he has served on the staff of Chinese News Service.

Fraternally yours,

FRANK T. CARTWRIGHT,
Associate Secretary for Eastern Asia, Board of Missions and Church Extension, Division of Foreign Missions.

We Were Sloppy

"You have done a good job with ZIONS HERALD. Because you have, I was quite amazed at the article 'A Conscientious Objector,' by C. D. Marston in the June 6th issue. The whole article totally misses the point of the religious objection to war and refusal to participate in what one conscientiously feels to be the worst evil in the world. Such a sloppy article is not worthy of your paper."

Sincerely yours,
(Rev.) J. GEORGE BUTLER,
Hartford, Conn.

That Beast

"The editorial from the *Arkansas Methodist,* 'Wanted—A New Beast for the Crisis Prophets,' appearing in ZIONS HERALD, May 23, 1945, had nothing but its wit to recommend it, not a sufficient virtue to warrant its inclusion on the editorial page of a religious journal.

"Sometimes I have felt that you were more interested in producing a clever and spicy journal than in having one that served the kingdom of God. May the Lord 'set a watch' upon your pen in the future."

Sincerely,
(Rev.) ROLAND STAHL, JR.,
Lisbon, N. H.

Russia and Lithuania

A group of Boston ministers and Lithuanian-Americans have added their signatures to a statement concerning Lithuania, released by the Massachusetts Council of American-Soviet Friendship, 20 Newbury Street, Boston, Mass. The statement follows:

CONCERNING LITHUANIA

There appear, from time to time, stories in our press about the bad treatment meted out by the Russians to the inhabitants of the Lithuanian Soviet Republic. We think it necessary to point out that these stories are based on considerable misunderstanding.

In the first place, reports are circulated that the Nazis and the Russians have deported and killed many Lithuanians. It is true that untold misery has been inflicted by the Nazis, and only by the Nazis. It is highly unfair to blame the Russians for the deportations, the tortures and the killings committed by the Germans, and of which our American soldiers have now received ample evidence.

In the second place, there is a wide difference between the methods used by the Germans in Lithuania and those of the Soviet authorities. The Germans did not only kill part of the Lithuanians, but pressed the other part down to the level of slaves in their factories and on the estates of reimported Baltic barons. They destroyed all vestiges of Lithuanian culture, robbed museums and laboratories, and deported or killed professors and artists. Soviet Lithuania, on the contrary, raised greatly the standard of living of the masses of the population and promoted their culture. In the authoritative study by G. Meiksins, "The Baltic Riddle" (1944) we find impressive evidence of this fact. No wonder that the large majority of Lithuanians greeted with satisfaction their new status in the Soviet Union as equal partners of the other Soviet peoples. The only people who suffered were some of the leading fascists, who had made common cause with Hitler.

In the third place, there is full evidence that the Lithuanians have received the Red Army as liberators. We must not forget that Lithuania, in 1940, was admitted to the Soviet Union on its own free will, after a vote of their Parliament, elected by popular vote without interference by the Red Army. In this war many Lithuanian guerillas and regular troops fought gallantly against the Germans. They were not disappointed. There is no truth in the belief, held by some people, that the return of the Russians has meant further destruction. On the contrary, schools, museums, theatres, and churches have been reopened, Vilnius is being restored as the new capital, and supplies from all Russia are being sent into the stricken country. These supplies have come from the U.S.A., from which the Lithuanian Aid Committee, connected with Russian War Relief, has sent thousands of dollars of supplies. Many letters, received from Lithuania, have already reached this country to testify that this help has reached them.

We fear greatly that indiscriminating attacks on the Lithuanian Soviet Republic can, at present, only serve one purpose: to plant ill founded suspicion in this country against an ally whose strength and go is basic for our own security.

Signed by: Peter Shimon, Jr., Matthew John Repshis, M.D., Sigizmund Gasper J. Kuetkas, Anthony J. George Lekas, James F. Borisas Grybas, Jonas Petruskevitz, Joseph D. G. Jussias, Stanley Rainard, th Robert Cummins, the Rev. Don Lothrop, the Rev. Emory S. Buc Rev. Stephen Fritchman, the Rev. C. Dieffenbach, Prof. Dirk J. Struik tor, Mass. Council American-Soviet ship, 20 Newbury St., Boston.

With Our Writers

FRANKLIN P. FRYE, Newport, N. H.; minister of the Newport and Springfield Methodist Churches.

GEORGE WILSON, Biddeford, Me.; poet.

RALPH STOODY, New York City; director, Methodist Information; war correspondent for Religious News Service.

WALTER VAN KIRK, New York City; executive secretary, Commission on a Just and Durable Peace and consultant at United Nations Conference on International Organization, for the Federal Council of Churches.

A Chaplain Writes to Father

The following is taken from a lett ten by Chaplain Stanley J. Moore a Harbor, to his father, the Rev. R. H. minister of The United Churches o Royalton, Vt.

"It is a good thing for a son to w dad and more especially when both the ministry. I am very proud that I the ministry and now in the midst I consider the wearing of this gold sacred privilege. Serving as a chapl been the most difficult task I hav undertaken. Because of the very na the task and the conditions under w as a chaplain, must work, it has bec creasingly apparent that only those with an unshatterable inner stabili continue as effective chaplains.

In many respects religion in the like the life boat of a ship . . . it only in times of crisis and extreme gency, and similarly with the chapl must establish a place for himself manding the respect of both the offic the enlisted men, and at the same ti compromising his own principles. lain is not catered to as are ministers ian life. Unless a chaplain asserts and lets others know he is around a he stands for something, he will be effective and his presence aboard wil little value.

This morning ninety men were in vice and we had communion, and close of the service we sang the Navy and then I shook hands with each he left. Such a manifestation of r interest on the part of these men is most gratifying, and at the same tim most remarkable, when one conside terrific odds which are against the C way of living. It always gives me a t hear the word come out over the Pub dress system, "Church Services are n ing held . . . Knock off all card gam knock off all unnecessary work . smoking lamp is out . . ." and th church flag goes up the flag staff to fly the American flag . . . and church are held. It is a thrill too, to see the on the part of the many skippers o with whom I talk. They want their be given every opportunity for w Meeting and talking with these m been one of the most valuable experie my life.

Just the fact of a man's going ab ship with that little gold cross upon h collar does a world of good, and as I the man is worthy of the cross wh wears, he will always be an effective sador of religion no matter where he despite the most trying of circumstan der which he must discharge his duti

When God Seems Odd

FRANKLIN P. FRYE

heaven is higher than the earth, so are my ways than your ways, and my plans than your plans"— 55:9 (Moffatt's translation).

re have been times in the lives of most of us when ve commented on some incident in personal life or affairs, "How odd of God to permit that! Now if e God I would proceed differently." Poignant sor- ften brings this feeling to the point of rebellion and ef. Hanging on His Cross, our Saviour Himself "My God, why—?" His question had no immedi- swer, but His soul had an immediate solution—to the Father whom He had learned to know as One vorks wisely though mysteriously: "Father, into Thy I commend my spirit." Not days later He had not only a n, but an answer. There *was* a for allowing Him to go the way Cross. By that way He became ersal rather than a localized Pres- by that way He gained eternal to move men from selfishness to ce, from impurity to goodness, hatred to love. That dark door ffering death opened into life lant and eternal for Him and riends. When God seems odd, we nust go on serving and obeying, and trusting, knowing that some e seemingly odd way of God will vindicated.

I

ring the early days of their cap- in Babylon the children of Israel sorrowfully, "How shall we sing Lord's song in a strange land?" prophet Jeremiah wrote them a urging them to accept their exile od-given national punishment; to conciled to their conquerors, and y for the peace of Babylon; to give selves diligently to business and making there until God should otherwise for them. How odd it must have seemed em that God should have allowed them to be con- ed by a people who did not know the true God! How of God's prophet to urge them to goodwill toward conquerors! Some considered Jeremiah a weak easer" if not a traitor. However, among the exiled dvice prevailed. Their peaceful prosperity in Babylon through a period of years. Meanwhile their relig- vitality waned. Another prophet now brings them er timely message. The message of Isaiah 55 is in ance this: "Stop your mad rush for money which ot buy satisfaction for your soul. Be quick to hear obey God's voice, and your soul shall live and our n be restored as a leader for God and humanity. Let vicked forsake his evil way and the unrighteous man elfish plans and return to the Lord who will abun- ly pardon." Then come the great words, "For my ghts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." To receive the promise of personal and national restoration they are not asked to meet harsh terms, yet they are required to sincerely change their lives. Doubtless there were then—as now—those who thought it odd of God to insist on changed hearts rather than outward conformity in worship. Then, as now, there were those who call on God on their "D-Day" to give them their way—without realizing that the demand of God is that they abandon their own careless and selfish living, repentantly dedicating their lives to finding and following God's plans and serving God's purposes if He is to lead them back to the Promised Land. How many of the estimated two thousand people who thronged the Common in our "Sunshine Town" for our D-Day service of prayer have been regularly in church in the months since, searching repentantly for the changes needed in their own personal and national life that God through them may make a world which will know war no more? Looking on the awfulness of this war we rebel and think it odd of God to allow or make such "desolations—in the earth" (Ps. 46). Does it occur to us how odd it must seem to God that when we pray to Him for our loved ones, our country, and the cause of freedom, we do so with so little humility and repentance as to seem only to be condescendingly admitting that perhaps we could stand a little boost from God in achieving our own goals? He is waiting for people seeking His ways, making His purposes theirs, perfect as Jesus said He is perfect in good will toward all. When we, instead of thinking Him odd, bow to His superior wisdom and ways, He will fulfil His promise of the same Psalm: "He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." The flame-thrower and the robot bomb are not in the plan of God, but when man's evil invents and uses them, He will not destroy them except men obey his laws and let Him change their spirits unto likeness to His.

II

For what we call God's oddness is merely His being Himself; standing by the laws He has made for the highest development of the human race—disobedience to which brings disaster which He does not desire; holding to His certainty that a world in which man has free will, in which there is inevitable suffering of the innocent for the sins of the guilty, in which disease is possible and death certain, is the best possible world for His purpose—the fashioning of human spirits into likeness to Himself, into Sonship to God and brotherhood to all men. *It is we*

★ ★ ★

God Is Always Standing By

George Wilson

On the path where Jesus trod
Lies the road that leads to God;
We must never falter on the way,
For our Savior walks beside us
With a loving hand to guide us—
We must serve Him with devotion
While we may.
Through the long, dark, weary night,
God will guide our steps aright;
He is always near us lest we stray.

In the stars we see up yonder,
In the dome of God's blue sky,
We see a Heavenly promise
That our Lord is always nigh.
In the glory of the morning,
The sun will rise again,
Bringing love to all the world
And hope to the hearts of men.
When all seems dark and dreary,
And the stars have left the sky,
Though the road be long and weary,
God is always standing by.

★ ★ ★

who are odd: odd, because we do not love the God who has given Himself for us; odd because we carelessly or defiantly break the Ten Commandments and the teachings of Christ and then blame God for the results; odd, because we pray for God to do our will rather than truly seeking and following His; odd, because we do not laugh at ourselves for trying to instruct God; odd, because we do not bow in humility before the very Divine Wisdom and Power which we cannot expect fully to understand; odd, because we do not stand amazed at the patient, forgiving, self-giving Love of the Divine Being; odd, because having been told so clearly by Christ that His Word is realism and truth from God, we yet often consider practicing His teachings dangerous sentimentalism or weak appeasement; odd, God forgive us, because we ask salvation from God while insisting that it must come in accordance with our own preconceived ways and purposes—as by an "Unconditional Surrender" which we interpret to preclude any clear outline of what fate will then await the people of the enemy nations who are also dear to this "queer" God of ours Who gave His Son to die for sinners.

III

The high thoughts, ways, plans and character of God were revealed clearly in Jesus Christ. The people of that time found His God quite odd according to their passions and prejudices and combined to nail Him on a cross. Today millions call Him, "Lord, Lord," and confess Him to be "very God of very God"—but they still think it very odd of God to expect us to live as He taught us. When will we ever see our crazy civilization as what it is because we take our own standards as normal for life and reject God's as queer? For "as the heavens are higher than the earth, so are my ways higher than your ways, and my plans than your plans." Someone has called attention to a pertinent scene in Drinkwater's play about Abraham Lincoln. A woman inquires of Mr. Lincoln about the course of the battle, and Mr. Lincoln tells how many Union soldiers have fallen, whereupon she expresses great sorrow. Then he tells her of the number of Confederate soldiers who had perished, but she only turns away with a shrug and the comment, "Oh, well, those don't count." The big-hearted Lincoln replies with sincere pity, "God's heart is much bigger than yours, Madame." Jesus lived and died—and lives eternally—to give us all hearts like God's.

Time magazine a few years ago told a story picked up in London concerning "God-fearing Prime Minister Stanley Baldwin"—of how he was going over the manuscript of a speech he was to make in the House of Commons upon the accession of King Edward VIII. In gathering up the manuscript his secretary observed that the Prime Minister had made a note on the margin—"Refer again to A.G." The speech was at once rushed off to the Attorney General, who scrutinized it and found it an innocuous document, wondering what Mr. Baldwin could have thought dangerous or indiscreet. The next morning it turned out that the Prime Minister had meant by his marginal note to remind himself to "Refer again to Almighty God." Without questioning Mr. Baldwin's religious sincerity, one wonders whether the expression of God in initialed form may not symbolize the tendency of the times to make God mainly a marginal reference, a Name to be dragged in to bolster our own arguments or put over our own plans. It really has been much more customary for men and nations to refer matters for settlement to the attorney generals, lest they offend men, rather than to God whom they think a bit queer anyway. Yet God will have to be much more than a marginal no a headline if we are to have a brave new world. To Him, to trust Him, to obey Him will have to be and primary with us. Our ways—so odd to God—have to give way to His.

Consider also the infinite patience of God. He h wait a long time for a pair of scientists like the C who combined great ability with such an unselfish as guaranteed the unselfish use of their new disco For many long centuries He waited for a soul so re sive as to become our Christ. He is waiting now mankind wise enough to take His gift of Christ serio We shall not be as prone to think Him odd if we rem ber that "a thousand years in thy sight are but as y day when it is past." It has been pointed out that i compress the whole history of mankind into fifty y then on that scale Jesus was born only eight weeks Thus in the perspective of God Christianity is jus ginning its transforming work. It's not, then, odd of to "take His time." In the long run, too, what at seems only evil, frequently turns out for good. noted English preacher and writer, L. P. Jacks, in Confession of an Octogenarian," published a few ago, said: "I have often found that episodes in my which seemed to be doing me harm at the time the curred, have done me good in the longer context o life as a whole, the devil blowing the bellows but playing the organ." He gave illustrations out of his life to show this. Many of you can call up similar from your own experience. God doesn't seem so od the light of "the long look"!

"Man and Society in Calamity" is the title of a published in 1943, written by P. A. Sorokin, chairma Harvard's Department of Sociology. Professor Sor declares that the way for the individual to master ca ity is by "integrating his values and rooting them—n much in the sensory values of the sensory world— rather in moral duty and the transcendental values o kingdom of God. Persons with such a system of v deeply ingrained will bear any calamity with fortitu Such persons are those who, instead of persisting i garding God as odd, have learned to trust His higher dom and obey His higher laws. Professor Sorokin scribes likewise for the ills of human society today a system of values "rooted not only in the noblest v of this sensory world, but primarily in the values of m duty and the kingdom of God." He asserts that sch for social betterment and machinery for human coop tion will fail without this more fundamental change. best way out of a crisis, declares Sorokin, was "marvel formulated a long time ago" in the words of Jesus in Sermon on the Mount beginning "Take no thought your life, what ye shall eat" and ending "Seek ye first kingdom of God, and his righteousness, and all t things shall be added unto you." Calamities, accor to this sociologist, are not due to the oddness of God to the failure of men to make primary in personal social life the moral and spiritual values of God. The dividual can find fortitude for calamity by building life on the firm foundation of such values. Society cease having a series of calamities and crises in measure that it actualizes the Christian ideal in hu relationships.

To persuade men to take His Way to Abundant God did what to men was extraordinarily odd. He His beloved Son to live and die for sinful men. odd of God! But how good, and, in the long light, wise! In *The Upper Room,* Joe Emmanuel told o

can in a Chinese city whose Buddhist friend asked: is it that your religion has at its center a tragedy—ucifixion of a man on the cross?" The American give no satisfactory answer. A few days later, how-he was being pulled in a jinriksha by a Chinese , when the latter fell unconscious in the street, over-by the heat. The American jumped out, ran to the , tried to minister to him, and then asked some pass-uddhists for assistance. But they were indifferent, him not to bother with the man since there were of others who could take him where he wanted to hus, as he continued to help the stricken coolie, he the answer to the question of that other Buddhist: cross is at the center of our religion because we ip a God who is not indifferent to human need, came down to earth, got under the load, and even s in the suffering of His people." That American tian gave living witness to the difference made in ct when a man has really made the higher ways and of our Christlike God his own. If it was odd of God e us enough to share our lot and receive our mal-nent in order to redeem us, it's a kind of oddness e thankful for. It awakens in us a deep desire to be anew in His likeness even to the point where we ne as gloriously "odd" as God!

otestant Emissaries Represent American Churches Abroad

Ralph Stoody Writes from Cairo

e Protestant churches of America have been officially sented during the past six weeks in the European, Mediterranean, and the Africa-Middle East theaters erations by two notable emissaries, Bishop G. Brom-Oxnam of New York, the president of the Federal cil of the Churches of Christ in America, and Bishop ry Knox Sherrill of Boston, chairman of the Gen-Commission on Army and Navy Chaplains. Bishop am supervises the New York Area of The Methodist rch. Bishop Sherrill is the Protestant Episcopal op of Massachusetts.

e two bishops have visited Army and Navy chap-, talked with military, political and church leaders dozen lands, attended significant functions of church state, made pilgrimages to battlefields and prison s where men have died, and to cemeteries where have been buried, but probably the most important l, these men have spent hour upon hour conversing the men and women in our armed forces over here. he hospitals they found men taking their wounds, amputations, even their blindness, in a spirit that l the heartsick mood in which these spiritual leaders ed the wards.

e churchmen, as guests of the British government, flown to England to represent the American ches in the stately enthronement ceremonies of the bishop of Canterbury, April 19. They arrived in and in time to attend the memorial service for Presi-Roosevelt, held in St. Paul's Cathedral, London, e they were given an honored place among the kings queens, prime ministers and high officials of the sev-governments that, along with England, have recently making London their capital.

hop Sherrill's assignment has been to visit the chap-and men of the European theater; Bishop Oxnam, e Mediterranean. Bishop Sherrill's story, we regret this writer cannot tell, since our paths have not crossed. But today we met Bishop Oxnam, Colonel Milton O. Beebe, and Major A. Stanley Trickett, whose headquarters are in Naples, Chief and Deputy Chief of Chaplains, respectively, of the Mediterranean Theater. With them was also Chaplain Philip H. Oxnam (Capt.), the bishop's son, who has been over here in North Africa, then Italy nearly three years. The rest of this story is a little of what they have just been telling me, of their mission.

Bishop G. Bromley Oxnam, visiting the Mediterranean Theater of Operations, meets his son, Chaplain Philip H. Oxnam (Capt.), at a chapel at AFHQ, at Caserta Area, Italy.

In a dinner meeting of the chaplains in this vicinity which I attended last night, held in an officers' club overlooking the Nile, I saw something of the procedure that Bishop Oxnam has been following in his contacts with a total of about 500 chaplains. The bishop shared the experiences of his present mission, then brought assurances to the chaplains of the pride and concern felt by the home churches in their work. Few branches of service, the bishop said, show a higher percentage of casualties than the Chaplains' Corps. He wanted the chaplains to know the churches' gratitude and told them that after their discharge, so far as possible the churches at home, particularly those with the pastoral appointment system, are determined not to let the chaplain suffer professionally for having taken the risks and made the sacrifices involved in following our fighting men.

Bishop Oxnam reported on church life in America, drew out the chaplains as to whether they wanted refresher divinity courses before resuming their work after the war, sought to learn from them how the home churches can best cooperate in their work and inquired into the spiritual status of the men they serve. There seemed to be no consensus concerning whether war is or is not a religious stimulant. Both points of view were expressed. All the chaplains were sure that their pastoral contacts are more intimate and probably more helpful than during their civilian ministry. They were unanimous, too, that their future preaching will be more direct, that their sermons will be probably shorter and more to the point.

There was another point upon which feeling was high: The chaplains to a man are impatient with those well-intentioned people back home who are anticipating that the average serviceman returning home is going to need some special handling, that he is likely to be a psychiatric problem. One high-ranking chaplain said: "I think it would be well if they would burn all these manuals on how to treat the veterans before the boys get back."

Bishop Oxnam spent the week-end of May 20 as guest of the Greek government, his host being Archbishop Damaskinos, who was called to the regency of his country during the critical period a few months ago. Bishop Oxnam described him as a towering man, several inches over six feet, and looking even more gigantic with the

(Continued on page 393)

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Jew — Pope — Negro

Dr. J. W. E. Bowen, Editor of *The Central Christian Advocate,* is one of the great Negro leaders of our time. He is fearless, yet has a quality of loveliness that indicates a profound spiritual certainty. The June 7th issue of his magazine carries the following significant editorial. It has a great significance for negro readers—but its effect on Whites ought to be even greater.

JEW VISITS POPE

Every now and then something beautiful lifts its head out of this world-wide welter of hellishness. This little story, printed in *The New Orleans Times-Picayune* lets a breath of fresh air into the overcoming fumes of religious bigotry and division.

"While on furlough in Rome, Sergeant Ted Lewitt of Chelsea, Mass., was granted an audience with Pope Pius XII during which he requested His Holiness to bless rosaries given him for that purpose by his buddies. After blessing the beads, the Pope shook the sergeant's hand and asked in English, 'Are you Catholic?' When the American said, 'No, Jewish,' the Pope looked down at his rosary-laden hand and murmured a blessing in Hebrew."

Catholic theologians may patronizingly offer the Jew some attic in the kingdom of Heaven, and Protestants may look forward to converting him in some far-off future; yes, even Catholic and Protestant anti-Semites in tolerant America may secretly thank God they are not Germans and thank the Germans for helping them get rid of the "Jewish problem." But Banquo's ghost will show up at unexpected times and places in the form of a Jew who reminds us that he and Christ belong to the same race. The day may yet come when Christians will learn that the better they understand the Jews, the better they will u stand the Christ.

LeTourneau Ruled Against

Christian people everywhere have been greatl pressed by the religious interests of Mr. R. G. Le neau, head of the LeTourneau Companies in Ge ZIONS HERALD recently ran a complete picture (March 14) on the work of the full-time chaplain this company employs, and we still express our a ation for such a work.

But the United States Supreme Court has that Mr. LeTourneau's company has been guil unfair labor practices! Two of its employees had suspended for two days because they distributed u handbills on a parking lot near the plant. The u men had been doing this work on their own ti not the company's.

The court, with only Justice Owen Roberts dis ing, concluded that "if a rule against solicitatio invalid as to union solicitation on the emplo premises during the employee's own time, a charge because of violation of that rule discrimi . . . in that it discourages membership in a l organization."

We are sorry to know that the LeTourneau C pany made this mistake. It is a serious reflectio the socio-religious interests of the company. "Winn men to Jesus" must never be a guise for social i tices! It is not only a democratic right for emplo to join labor unions, but it is most certainly a C tian right for one to freely choose. To deny su right, and to penalize employees who exercise a right, is not in harmony with Christian social et

Episcopalians Work on Bishop DeWolf

It is gratifying to see Episcopalian clergy and men express themselves quite frankly on the sub of Bishop DeWolfe's recent Anglo-Catholic tend cies. *The Chronicle,* Protestant Episcopal monthly its June issue, has printed a stinging rebuke to bishop in an editorial entitled "One Hundred M and Women." We made reference to this statem before, but mention it again so that progress churchmen will be well acquainted with the ba against doctrinal bigotry.

The statement was issued by one hundred lead clergy and laymen from Bishop DeWolfe's L Island diocese. It protests the circular letter of bishop's in which he attacks the address recently m by Mr. John D. Rockefeller, Jr., and calls upon Protestant Episcopal Church to sever all relati with the Federal Council of Churches.

"We have no record of episcopal tactlessness q comparable to this particular demonstration of e copal indiscretion and theological myopia.

"Some bishops forget that it is not the functio

fice to establish doctrines conforming to their l wishful thinking, or attempt to coerce their and laity to accept their particular opinions. s are elected executives with the obligation of ining and protecting the standards of this , its doctrines, discipline and worship as de- y its constitution, canons, and Book of Com- Prayer. Possibly Dr. DeWolfe's memory is

are informed that this definite dissent-state- f the laity was sent to all the clergy, the ves- f all parishes in this diocese and to all the s, also to the newspapers in the metropolitan d church periodicals."—*The Chronicle.*

gressives have a hard battle ahead! We must low reactionary forces such as the Anglo- ics and National Association of Evangelicals to te doctrinal bigotry and narrow sectarianism. ever needed a cooperative program for Christian , it is now. We respect doctrinal convictions ope more people will find more convictions— e protest any attempt to make all of us fall into ith any authoritarian, goose-stepping Protestant gical action.

Overcoming Grief

(With apologies for being personal)

ve been spending several days with my father. r passed away two weeks ago and it all seems different here. Several hundreds of letters and expressing sincere sympathy are piled up on r's desk and each note is being answered. One easily develop a morbid sorrow about it all, ad is showing us how to do it otherwise: he is vith his parish work, and is illustrating that the he and mother have lived by is a vital force. though I walk through the valley . . ."

s is a secure way to meet grief. It is bringing l ideas into a practical work. Death does not ything, if one has a faith to go on. The mellow- periences of life come, after all, when one has ility to accept their challenge to more abundant Jesus illustrated this principle when, from the He gave John to Mary as a charge . . . "Woman, l thy son!" It was His way of sensing that was dangerously self-centered, and that the ay to overcome it was in accepting a greater sibility.

might criticize this theory by saying that it is of compensation—or escape. True, it is that— is a healthy escape from isolation to a positive nship. One still has his sorrow—bitter sorrow, makes of it a means to a greater end. "Wist that I must be about my Father's business?"

op McDowell was advised by Mrs. McDowell raphic way on this point. She said, "William, die, you are not to drag my dead body around e pulpits of Methodism!" That is good advice.

Memo from the Dead

Guard Captain Levtchenko, Guard Captain Borisov, and Guard Lt. Tchesnokov wrote an interesting letter to Ilya Ehrenburg last March 20th. The letter had to do with the treatment of Jews by the Hitler people. We warn you that these excerpts are not pleasing—but we hope that you will read a line or two:

"Soon afterwards the mass-extermination of the Jews in Dubno began. They were driven into the main square and there subjected to horrible tortures. They were made to pass between two rows of German soldiers who beat them. Old men had their beards pulled out and they were forced to dance and sing and pray. They were made to dig their own graves, lie down in them in rows, one on top of the other. There they were shot and many were buried alive. The first batch comprised 90 people. Children were grabbed by their feet and their heads smashed, or they were strangled or drowned in tubs, and this was done by the German women, who were just as cruel as the men."

But, dear reader, the above is quite mild! Other little items like this will appear in "The Jewish Black Book,"* soon to be published by a number of Jewish groups. Albert Einstein, writing the preface to the book, says, ". . . the aims of the complete collection are: 1) to facilitate the punishment of the guilty . . . 2) to prevail on governments to institute measures for the effective protection of those remaining . . . 3) to convince governments that the solution . . . is essential to the stabilization of the international situation . . . and 4) to convince the governments and the public generally that genuine protection of minorities is not possible without an effective limitation of the sovereign rights of single states."

Churchmen everywhere should read this significant publication. It treats the menacing problem of minority groups. It is wise for us to remember that every group finds itself in the minority somewhere!

G. I. Returns

In the next few months there will be a great amount of printed material available on the subject of the returning veteran. He will be the number one discussion item for some time to come. The disturbing element in all of this, is that too many experts are discussing it, and too few laymen are doing anything about it. The local churches have done a good work in keeping in touch with their members who have been serving our nation—but what about a ministry to the un-churched service people. "Meeting the chaplain in a frock coat" will be something! Are the churches and the parsons ready for it?

*To be published soon by "The Jewish Black Book" Committee, Suite 1111, 119 West 57th Street, New York 19, N. Y.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for July 1.

God's Joy in Creation.—Genesis 1, 2.

Here are some suggestions for handling this lesson.

I. *A comparison of the two chapters.*

This may begin with a little excursion into the realm of the higher criticism. It is to the higher critics that we owe the discovery that we have here two different accounts of creation from two sources dated several hundred years apart. The division between the two stories should be made at the comma in 2:4, the later story standing first in our Book of Genesis. The value of this discovery is evident, and if there is in the class any one who still fears the higher criticism, their fears may be dispelled as they realize how much more intelligible these chapters become when we think of them as representing two stages of revelation, one made to men of an age of comparatively advanced intellectual development, the other to a more primitive generation.

The comparison should include a discussion of:

1. The difference in style and form—the measured and severe beauty of the later account is in marked contrast to the warmth, color, and artless simplicity of the older story in ch. 2.

2. The differences in ideas. The broader interest of ch. 1, with its approach to a scientific interest (the emphasis on the regularity and order of nature); its advanced idea of God, a majestic and deeply spiritual conception—as over against the exclusive interest in man and his problems in the older account, with its more childlike idea of God as molding man and the animals from the dust.

3. The agreement of the two accounts. The differences are much more in the form in which the ideas are expressed than in the ideas themselves. In both God is the all-powerful Creator, in both man is the lord of all created things, in both he is the special object of the divine care.

4. The fact that each story has its own peculiar value. The grandeur of the later account is matched by the intimacy and warmth of the older. Either would be incomplete without the other. The two together present an idea of God as infinite in power and majesty, yet standing very near to His creatures in intimate kindliness.

II. *A discussion of the question: Is the world good?*

1. On the one hand there is the beauty of nature, the splendor of its ordered processes, the hospitality to life which makes the earth the fostering mother of mankind. On the other we have the grim facts of flood, storm, and earthquake, of fatal and agonizing disease caused by multitudes of tiny living things which nature breeds with lavish freedom. Everywhere, too, we see a struggle for existence so fierce and so constant that a poet speaks of

"nature, red in tooth and claw."

2. The answer to the question must depend, after all, on what is thought to be the purpose of creation. Why was the world made as it is? God saw that it was good because it seemed to Him to be well fitted for the achievement of His purpose in making it. If it was meant to surround man with ease and comfort, to make his way through life a primrose path, then it is not a success, it is not a good world. But if it was designed as a school in which human beings might develop courage and faith and love by the free exercise of their powers in a struggle for dominion over themselves and a nature not conquered, then the verdict of the Lord God stand

III. *The discussion of the value of the biblical explanation origin of the world.*

These chapters claim to be a divine revelation, b revelation was not a matter of information as to t tails of the method of Creation, but of the nature an pose of the Creator. *How* God works man must fin for himself by the use of his own God-given mind, sp on by the curiosity which is also a gift of God. But manner of Being it is Whose work is seen in the m framework of the heavens and the earth, it is his cious pleasure to make known, as a father seeks to himself to his children.

Is the teaching of Genesis that the world as we it is the work of a Being of conscious purpose, in words a Person, a reasonable idea? The Bible never that its word be accepted without rational examin "Come now, and let us reason together," is a divine tation to use the powers of thought which are God to men. It is an invitation which in different for found again and again throughout the Bible.

As we think this question through, we must s realize that we must accept this teaching of the Bib else either take refuge in high sounding words w have no real meaning or give up all attempts to fi rational explanation for the universe by ascribing its o to blind chance.

Suppose, for example, that we try to explain the w as the result of the working of "natural law," without reference to a personal Law-Giver. Just what have done? We have said that certain regular ways in w the processes of the universe are seen to work are cient to explain its origin. We might as well say tha blue prints by which a battleship is built account fo battleship. In any case, we are left with the proble how an impersonal and mechanical universe prod heroes and poets and lovers, saints and martyrs. Suc tempts at explanation sound rather better than the ap to chance, but the difference is chiefly in the sound.

When we come back to Genesis, we have not, to sure, escaped all the difficulties which beset the hu mind in its attempt to find a rational explanation for existence of the world. But at least we have an expl tion which really means something to us. We k what it is for a person to create something for a pur which he has freely formed. Poets and painters and le people like ourselves do that. We can, therefore, th of a Super-Person, infinite and perfect, and we can th of Him as bringing into existence a world which refl the majesty of His power in the outgoing of His supre creative purpose. Furthermore, the mark of God's ha work is seen in the yearning of man for fellowship w his creator, in his invincible conviction that the world

"means intensely, and means good."

However far our minds may range, they will still co at last to find rest in the great words of Genesis: "In beginning—God."

Lesson for July 8, "Man's Failure and God's Promis

Suggestions for study.

1. The story of the flood was told to teach certain lessons to the nature of God and the principles of His rule. What a they? How do they apply to our own lives?
2. It was told also to set forth ideas of man, his nature a his relation to God. What are these ideas?

estant Emissaries Represent American Churches Abroad

(Continued from page 389)

ss worn by Greek prelates. Though but 55 and in s health, his full black beard, his unusual stature, f, and elaborate robes of office give him a patri- and venerable dignity.

ttitude of the most cordial and complete coopera- tween the Eastern church and the other bodies sing the World Council of Churches was ex- to Bishop Oxnam by the Greek churchman. He to take deep satisfaction in the participation of amunion in the various ecumenical conferences in they had been represented.

ically, the fundamental issue in Greece, the arch- told his visitor, is democracy under a king or racy under a republic. He has no fear of socialist als, so long as they are within the framework of a ratic constitution. He does fear communism, which means tyranny. The support for the monarchy just about to equal that for the republic, possibly a little stronger at the moment, with the expectation epublican sentiment will increase. Communist h was estimated by none with whom Bishop Ox- alked as being more than 20%.

pects for a fair and free election, when it comes, avorable, Bishop Oxnam was told. The economic , however, continues desperate, although there is mprovement. Raw material for the restoration of ndicraft industries is urgently needed and transpor- continues to be entirely paralyzed. It is uncertain er the trend toward inflation can be checked.

interview with Pastor Martin Niemoeller, the long- oned former submarine commander, who defied the , was Bishop Oxnam's privilege in Naples. He red in good health, the bishop said, and made no nce to any physical discomforts. He did, however, wledge intense mental suffering. While doubting ssibility of any successful collaboration between the d States and Germany on national basis for a long o come, Pastor Niemoeller saw hope in the possi- s of a restoration of relations through the approach rman Christians by American Christians on the ba- their common faith.

tor Niemoeller regards the generation of German from 22 to 30 as so completely permeated with Nazi ngs that it is hopeless. There is, however, hope for from 16 to 22, in his opinion, provided they are t only the demonstrable truth about what has hap- . Their critical faculties are still alert and they are ive. Bishop Oxnam was able to relieve the mind of Niemoeller concerning his status. He feared that uld be held as a prisoner of the United States. He ecured the cooperation of military facilities to get ssage through to Frau Niemoeller, assuring her of usband's safety. Pastor Niemoeller believed that his oungest children are with their mother. One son illed, but he has no knowledge where the others of ght children are.

op Oxnam said that he approached the atrocities in ison camps with considerable doubt. He found the es entirely convincing. In our conversation with Niemoeller, the German preacher said that he be- that what had been published had not been over- , and that there was still more that could be told. t for Pastor Niemoeller, Bishop Oxnam said that he did not find among the officers he talked with any who had discovered that the Germans accept any share in responsibility for what had happened or who approached the situation from he standpoint of ethics. Their regret was simply that they have failed. The bishop, however, feels that the policy of non-fraternization with the former enemy should not and cannot be carried out beyond the transition period. "Peace must be curative and creative," he said.

Washington Diary

Samuel W. Irwin

That conventional visitor from abroad of whom Stanley Jones speaks, who, seeing the flaming maples of New England, remarked, "Don't you think it is a little overdone?" would have been artistically outraged had he seen the pink riot of the prodigal mountain laurel in the Maryland woodland this week, and greatly disturbed at the shy brown thrasher unashamed in the flower-pool bath just under the window and at the little wild rabbits in their bed only ten full steps from the door. But a temperate man who doesn't work incautiously in the garden, or too early in the season will see other wonders—young foxgloves and a wave of tiny petunias, stealing out, to resume their places in the sun.

Tuesday, May 1—Sedition, like the saloon, ties in with other human ills. One of the defense lawyers, the one fined for contempt in the former sedition trial of Kunze, Vierick, Klaprott, Elizabeth Dilling et al, was in District Court today defending vociferously another group, indicted on white-slavery charges, all present and all callously sitting up unabashed. While the multiple head-geared Mrs. Dilling, she of the 8 trips to Germany, now temporarily running to and fro over the U. S. keeping the witches caldron brewing, and still fulminating against Mr. Roosevelt, said recently, "He milked the country of blood and supplies to build world imperialism for red Jewry."

Wednesday, May 3—The world from its shambles is looking with undismayable hope toward San Francisco and our delegation would not dash one lone confidence. But a little extra chivalry to our friends might help. There were three chairs to occupy at the conference—a steering-committee, an executive committee, and the plenary council. There were three co-sponsors with us, England, Russia, and China (France reserving the right to object, as they say in Congress) when Russia's Mr. Molotov suggeted that, of the three committees, the plenary council's chairmanship be passed around—a sort of swivel-chair-rotating arrangement, a little like playing post-office so everyone would have a chance at the seat. Immediately a deadly crisis was on. Some wanted three loaded chairs that would always stop at Mr. Stettinius, and some sturdy American chauvinists were even willing to see Russia go on home. I could almost hear a far off voice "He that would be great———(and share the chairs)."

Then as to Poland, it is not harmful to remember the army that freed her only last winter was an army of human beings that had fought its way 1000 miles back from Stalingrad at enormous cost. It ought to be remembered too, says Senator Fullbright of Arkansas, that "Russia wants security in Poland as we do in Mexico." And we propose too to go out beyond our Monroe Doctrine to include some war-won islands, and probably we shall get them under some arrangement, and we will not plan a

(Continued on page 396)

PERSONS

Chaplain Richard G. Colby, member of the New Hampshire Conference, stationed at Suffolk Army Air Field, Westhampton Beach, Long Island, N. Y., officiated at the

Left to right: 2nd Lieut. Samuel Patton, the groom, the bride, Mrs. Colby, Chaplain Colby, and 2nd Lieut. James Smith.

marriage ceremony of Elaine F. Heath, from the Methodist Church, West Canaan, N. H., to 2nd Lt. Charles Antley. It was coincidental that, though far from home, the bride should be married by a minister from her own conference. The ceremony took place in the Base Chapel on May 23rd.

Chungking (By Wireless) (RNS)—Bishop W. Y. Chen of the Chengtu Area of the Methodist Church's Chinese Central Conference has been stricken here with an attack of cholera, but his condition is showing improvement. Bishop Chen, who is president of the National Christian Council of China, returned to his country early this year after a year's visit in the United States.

Mrs. M. Floyd Henderson of Indianola, Ia., announces the marriage of her daughter, Miss Elizabeth Henderson, to George A. Gross, private, first class, United States Army Medical Corps, stationed at the School of Medicine of Vanderbilt University, son of Dr. and Mrs. John O. Gross. The marriage was solemnized June 6th, in Scales Chapel, West End Methodist Church. Dr. Gross read the marriage vows and the Rev. James W. Henley, pastor of the church, assisted him. The young couple now make their home in Nashville, Tenn.

Mrs. Charles E. Parkhurst and Mrs. John Jennings were honored by the members of First Methodist Church, Somerville, Mass., on Methodist Student Day. They were presented certificates of recognition for over 30 years of distinguished church school service. Mrs. Parkhurst and Mrs. Jennings have served as superintendent and assistant superintendent respectively, of the primary department, for the last 12 years.

Mrs. Charlotte M. Howard, of Middletown, R. I., was married on June 14th to the Rev. Dr. Wayne Channell, of Mountainhome, Pa., in a ceremony held in the bride's church in Middletown. Her pastor, the Rev. J. Harlow Graham, officiated. Dr. Channell is a retired member of the Philadelphia Conference.

President Daniel L. Marsh of Boston University was the recipient of double honors on June 10. In the afternoon, he delivered the commencement address at Rhode Island State College, and was awarded the honorary degree of Doctor of Laws by that college. In the evening, he was a guest of the Louis Orenberg Association at a banquet in the Copley Plaza Hotel, Boston, and was given one of the Louis Orenberg Association Awards for 1945, "for outstanding qualities of personal character as exemplified in daily dealings with his fellow-men."

The Rev. Dr. Frank E. Mossman, former president of Morningside College, Sioux City, Iowa, died at his home in Winfield, Kan., on June 12th. He was 71 years old. After being president of Morningside College from 1918 to 1931, he returned to Southwestern College at Winfield, where he had taught previously, to become president there. He retired in 1942. Dr. Mossman was a retired member of the Central Kansas Conference. He leaves his widow and four children.

The Rev. W. I. Ward, one of the "pastors emeritus" of the New England Southern Conference, attended the opening session of that conference at Haven Church, East Providence, R. I., on June 7th. This maintained an unbroken record of attendance at 67 sessions, since he was received on trial in 1878. Mr. and Mrs. Ward, who live at North Carver, Mass., quietly celebrated their 64th wedding anniversary on May 18th.

Mr. Charles Adams, treasurer of St. James Church, Springfield, Mass., for the past twenty years, and chairman of the board of trustees, passed away June 8 at the age of seventy-four. Mr. Adams' father gave the land on which St. James Church is built, and Mr. Adams has for forty years been a generous supporter and active layman in the same church. The Adams' Nurseries, now located in Westfield, have been in the hands of father and sons since 1849, a total of ninety-six years. Mr. Adams was vice-president of the Springfield Cooperative Bank, and a former member of the city council and the park commission.

The Rev. Harold R. Brennan, pastor of the Saint John's Methodist Church in New Rochelle, N. Y., was the principal speaker at the Thursday evening session of the Genesee Annual Conference held in Buffalo, N. Y., on June 7th. The theme of that session was, "A Vital Evangelism for Today." Mr. Brennan is also scheduled to be the evening preacher at the Methodist Camp Meeting at Ossining, N. Y., from July 22 to July 29th.

Frank E. Streeter, organist and director of the quartet in Mathewson Street Church, Providence, R. I., for nearly forty-nine years, will retire this summer. Mr. Streeter has served in the present church since the congregation first moved into it in 1896. He first played for services on the first Sunday in September in 1896, when worship was held in Savoy Hall, next door to the present building. Mr. Streeter is seventy-five years of age, and while in good health, is retiring in order to have more leisure time in which to enjoy it.

The Rev. Dr. E. H. Carr, of Ossining, N. Y., a retired member of the New York Conference, died on June 7th at the age of 80. In 1906, Dr. Carr went to New York to establish a church in Washington Heights; the church became the present Broadway Temple, where the Rev. Allen E. Claxton is now minister. Dr. Carr held several pastorates in New York, and in 1924 he went to St. Stephen's Methodist Church, Marble Hill Avenue, New York City, where mained until his retirement in 1930. I the author of several books and nu poems. Dr. Carr leaves his widow Annie Foster Jackson Carr; and a da Mrs. Arthur Sudall of Ossining.

The Rev. Dwight Lamar Sheretz, noke, Va., for the past quarter of a a missionary of the Methodist Church faculty of Soochow University, Chin awarded the honorary degree of Do Divinity by Roanoke College—his alm ter—on June 3rd.

EVENTS

London (By Wireless) (RNS)—M Sunday school attendance has increa the first time in many years, accordi report made to the annual meeting Council of the Methodist Youth Dep here. Latest figures reveal students in by nearly 5,000 and attendances by 15,000. The number of Sunday schoo ers showed a gain of more than 1,00

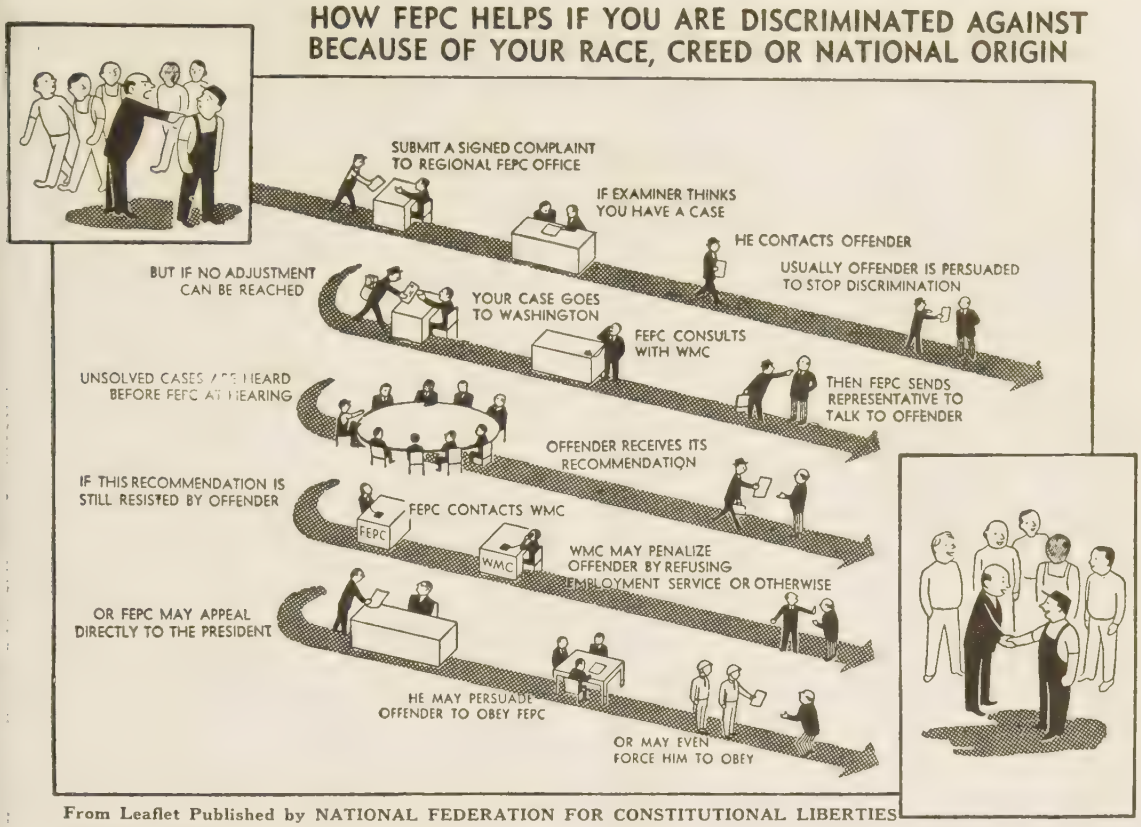
The New England Woman's So Christian Service will be well represe the Jurisdictional School of Mission held at Ocean Grove, New Jersey, Ju to the 30th. The following represe will go from this conference: Mrs. I W. Selby, Mrs. Howard M. LeSour Hiram B. Gibbs, Mrs. P. A. Crone Franklin D. Tappan, Mrs. C. Robert Mrs. Roger Chaffee, Mrs. William lock, Mrs. Ralph D. Kinney, Mrs. Ge Nickerson, Mrs. F. Nelson Bridgha Edwin B. Coleman, Mrs. Elmore Mrs. Harry B. Hill, Mrs. Leroy M. Mrs. Norman Chaffee, Mrs. D. J. Im Ralph Libby, and Mrs. Franklin I. F

Buffalo, N. Y. (RNS)—Gov. Th Dewey was commended by the Gene ference of The Methodist Church promoting state legislation which m crimination in employment because religion or color a punishable offe the action was not taken without tion from the floor.

Buck Hill Falls, Pa. (RNS)—R Myron C. Taylor, personal represen the Vatican of the late President R was urged in a resolution sent to F Truman by the General Synod of formed Church in America at its 1 nual session here. In a unanimous Synod declared the Taylor mission violation of the principle of separ Church and State.

Rochester, N. Y. (RNS)—Relig struction in public schools of sever in this area has been forbidden by G Stoddard, commissioner of education York State, in a ruling granted on of the Rochester Society of Free Thi

More than 100 people helped t Jerome Wood, retired member of t England Conference, and Mrs. Wo brate their 60th wedding anniversary Broad Street home in Danielson, C Saturday afternoon and evening, J An informal reception was held members of the Methodist W.S.C paring and serving delicious refre Scores of church friends from Danie Attawaugan—where Elmer C. W brother of the Rev. Mr. Wood, has l a leading layman—came to bring t



From Leaflet Published by NATIONAL FEDERATION FOR CONSTITUTIONAL LIBERTIES
205 East 42nd Street, New York 17, N. Y. *(Quantity rates for leaflet on request.)*

Among the many congratulatory letters which were received, there highly prized messages from ewis O. Hartman of the Boston Bishop Edwin Holt Hughes of on, D. C., who has been an inti- id of the Woods for more than a ry. A kind of a continuation of vedding anniversary festivities will Wood's 87th birthday party on . He will be joined by his twin e Rev. Joseph R. Wood of Roches- ., who for many years was the inister of the Corn Hill Method- in that city.

rgan Memorial Church of All Na- on, Mass., has recently received an ift of $1,000 from Miss Edna C. former deaconess, associated with s at Morgan Chapel in the late iss Brown is now 80 years old and t Phoenix, Ariz.

NSTER, MD. (RNS)—A resolution maintenance by the President of d States of a personal representa- Vatican, was adopted by the Bal- nference of the Methodist Church cluding session here. The resolu- red that the traditional policy of d States has been separation of d state, and since the war in Eu- been concluded, the reason ad- the late President Roosevelt for g a representative had ceased to

LE, TENN. (RNS)—Twenty-four ducational periodicals launched in the Uniting Conference which e Methodist Church had a total of 4,283,826 in 1944, according to sued here by Dr. C. A. Bowen, ex- retary of the Editorial Division of of Education. The figure repre- sents an increase of 113,140 over 1943. "Contact" is the title of the Board's most recent publication. Printed on thin paper in a size to fit a business envelope, it contains reprints of material appearing in the denomination's press, and is intended to keep men and women in military service in touch with the activities of the church at home.

The Jacksonville, Me., Camp Meeting will celebrate its 80th anniversary this year, from July 15th through the 22nd. Courses in church planning, religious instruction and inspiration are planned, and the general theme will be "Christ Is the Answer." The annual meeting of the Jacksonville Camp Meeting Association will be held on Tuesday, July 17th, at 4.00 p.m. The Eightieth Anniversary Pageant will be presented by a large cast on the following night.

The summer assembly at Willimantic Camp Ground, Willimantic, Conn., will be held from July 15th to the 22nd. The Rev. Orville E. Crain is the president, and the Rev. Joseph M. Harrell, vice-president and chairman of the program committee. Dr. John Hoon, pastor of Wesley Methodist Church, Springfield, Mass., will be the morning lecturer each day except July 22nd, when the Rev. Herbert F. Aldrich, superintendent of the Augusta District in Maine, will preach. The musical director will be Dr. James R. Houghton, of the College of Music, Boston University. A program for the children and young people will be in charge of trained leaders and a recreational program for all ages is planned.

Crusade News

Churches previously reported as well over the top have pushed up their totals as follows (quotas in parentheses): Belmont, Mass. ($4092), $4744; First Church, Medford, Mass. ($1865), $3100; Dorchester, Mass., Howard Ave. ($690), $775; St. Mark's, Brookline, Mass., ($4100), $4921.

The Eastham, Mass., church has pledged $76 on an asking of $75. The West Falmouth, Mass., and Newton Lower Falls, Mass., churches have subscribed their quotas of $273 and $150 respectively.

Cleveland Conference

Timely and informative materials are available for leaders of adult and young adult groups who are interested in watching the way in which the Christian influences are making an impact on the minds and hearts of the delegates who are planning the Peace at San Francisco.

From Cleveland to San Francisco and *A Message to the Churches* are two pamphlets published by the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, which will benefit all conference, district and local church adult workers who study them.

These materials contain a message to the churches on Christian faith and world order, a statement of the Christian standards that relate to current international developments, nine recommended improvements of the Dumbarton Oaks proposals and some recommendations for Christian action.

Young adult fellowship forums, district meetings of adult workers, as well as adult church school classes, will find in the subjects discussed by the 481 church leaders from 34 communions a convincing statement of the Christian faith and a relevant declaration of its imperatives for such a time as this.

Every informed adult group should know the contents of these documents. Order from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. Single copies, 10 cents each; quantities of 50 or more, 5 cents per copy.

A CHURCH-WIDE CHALLENGE

This Challenge and plan for goals were established by the Conference on Church School Membership

CHALLENGE

Church School Enrollment: 7,000,000 by the end of 1948.
Church School Attendance: 75% of Enrollment.
New Workers: 200,000.
New Schools: Wherever Needed.
Improved Work: In All Schools.
Church School Pupils Joining Church During the Quadrennium: 1,200,000.

GOALS

Each local church will set its own goal in the light of its possibilities.
Dead line for report of goals: December 1, 1945.
Each local church will report its goal to its District Superintendent.

We can succeed if we

WANT THEM, GET THEM, KEEP THEM, TEACH THEM, WIN THEM

A Crusade for Christ Objective

The Division of the Local Church

THE BOARD OF EDUCATION

Washington Diary

(Continued from page 393)

new world-war for rabble rousers against Russia on her views on some items in Poland—not at least until we have walked once around the problem and counted ten.

Saturday, May 12—A gymnasium indoor meet at a hospital is an unusual event, but when the on-lookers are mostly wounded men and the participants appear with an arm or two legs missing, it is likely to drop some of us complacent complaining ones (with little nothings the matter with us) into feeling a trifle unheroic. If any lovely little children spell out these big words of mine they will say it is a fairy story. But the young captain who presided came through the door in his wheelchair, with his crutches fixed up behind like a peacock's tail and in his red dressing coat. His right foot had its shoe on, and the other, wrapped up, was only half a foot (he told me that he got it in Germany). He said you couldn't be sick comfortably for half an hour here till they had you 1-2-3-stretch, in bed. Across the floor from him was a white-faced boy I could see, now and then pinching his cheeks hiddenly, to make out he wasn't quite so bloodless, and I saw when he wheeled out that both legs had been amputated and one was still with a weight hung over his little platform to stretch the skin covering. Of the reconditioning instructors (who gave exhibition stunts on the bars and horses) was a fine looking lad from Boston University, who had been fencing instructor there.

One red-headed boy, freckled and smiling, with an empty sleeve, and paratrooper boots, swung his waltz partner in a graceful round, (while the captain with half a foot said, "Show 'em how, Red"). Another lad, with two artificial feet, danced a jitter-bug raid over the floor with a cooperating lady on his hands. Bill Stern, the sports commentator, who had himself lost a leg in an auto acci- went, encouraged the men with many life stories of point and interest. He had been at the Olympics in Berlin, he had seen Jesse Owens make his wonder running jump. (But a colored contestant could not be allowed to surpass super-men in Berlin). At his first jump the announcer bellowed, "Jesse Owens fouled, over-stepping the mark." When his next turn came round, the jump broke all his own previous records, but the lying megaphone blared again, "Jesse Owens fouls—oversteps the mark." When the third round was called, Owens, stepping up, took a white towel from his shoulder, laid it along the line just back of the mark and made his jump from back of that towel; and with that, the magnificent leap shattered all records ever laid down anywhere on earth. And Hitler, to avoid shaking hands with the victor, and betraying the honor of the human race, rose and went out.

Tuesday, May 22—The Washington Women's Leper Auxiliary, meeting at the Mt. Vernon Place Methodist Church today reported contributions of $12,000 to leper work during their fiscal year. The guest speaker, retired from Missionary work in French Africa, was a bricklayer, carpenter, dentist and physician all in one. Through 42 tremendous years, kept going with ten grains of quinine daily, he had hospital unit, with an adjoining lepers, including 400 children. M buildings were made of brick—all of the recovering lepers themse Washington lady presiding was t Dr. Wm. M. Danner, formerly s the American Mission to Lepers. Dr. Danner spoke to our students R. I. About that time he was be stir up in Congress the movement tional Leprosarium. In 1916 Sen dell of La. called his Senate Pub Committee to lay out the matter hearing. Senator Smoot, perhaps ing to be stampeded into anything regret, said that he had slept in a a leper and didn't catch it. But Danner, when a skilled doctor fr ington Univ., St. Louis, Mo., testif later that "The incubation period even ten years, long enough to br on the gentleman," Senator Sr climbed unsteadily over the tariff immunity, and left the room.

I have visited our National Le in Louisiana, on the bank of the with its great levees at that point, Rouge. The chaplain, a memb Southern Conference, took me in night (I had been preaching in belt to the south), and in the around the corner of a central came face to face with a man glasses and a cane, feeling his wa walk,—here was a blind man, a Jesus used to heal.

Wednesday, May 23—The hills

n are nothing compared to the
nits and forbidding depths in the
some individual statesmen here
A senator high up in D. C. may
't temperance advocate and then
nber put on a prize filibuster for
macy. Or one may be the son
, wide-hearted former president
ightway drop into habits of cyn-
nship, while a congressman, ar-
ter of freedom for India, will be
ng disdain on any man who ad-
nking the shackles of liquor in
ut at the People's Lobby tonight
men, members of Congress, who
have been sturdy tackles on their
n, stood to face each other in
in well-defined single minded-
question was on reciprocal trade
with the bill just coming up in
Congressman Coffee, State of
, Democrat, foe of Franco of
everything of his ilk, and friend
hise for D. C. was for the affirm-
gressman Gearhart of California,
past state commander of Amer-
, opposed.

ee said, "High tariffs are sup-
conservative big business anxious
tery. More attention to coopera-
s to power politics constitutes our
. Gearhart said, "I am a progres-
proceeded to outline and defend
arfare, a sort of unrestricted com-
ne questioner ventured that free
had the habit of becoming cut-
loping monopoly, and then turn-
nose dragon-like creatures—inter-
tels. Prof. Harry F. Ward would
"Free Enterprise has become a
an."

Homemaker's Corner

s. Harry A. Burnham

Thinking Makes It So

a piece of Aunt Jane's wedding
you remember Aunt Jane?—And
iece of my first party dress, yes,
ham, but it was lovely."
d and I were making the beds
her big old house in the country.
were covered with patchwork
of different designs, which she
ing the long winter days when
wed in."
fifteen quilts, and I wouldn't be
. she could tell you the story of
of cloth in all of them. It is
and her very great delight.
much more than that. Every bed-
ne is an adventure for her. She
all of a sudden to use her "Ris-
dquilt" instead of a spread. Out
st it comes in all its rising-sun
hes of yellow and red point their
und the border, and a great glow-
the middle fills the room with
gh noon.
ill say, "Guess I'll use my Cousin
y." She will produce a quilt
a white square in the center of
. On these white squares are
indelible ink, the names of the
o patched and gave them to her,
pattern which she furnished.
imagine how long it would take
bed on which there was a cousin
h cousin must be described, eulo-
gently explained, all accompanied
with gales of laughter, or a sigh, or perhaps a tear or two.

Who said bed-making was a task? Not my friend, or anyone who has been privileged to help her.

After all, there is a way to change any kind of drudgery into delight if we can only find it. It's thinking makes it so.

WHEN YOU MAKE YOUR WILL, After Providing for Your Dependents, Will You in Gratitude Include Our Aged, Dependent Preachers?

They gave you hope and courage as you faced life
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Anniversary at Somerville

First Methodist Church, Somerville, Mass., recently celebrated the 87th anniversary of its organization and the 70th anniversary of the dedication of the present church edifice.

May 6th was designated Hafford Day, in honor of Benjamin R. Hafford, a beloved trustee, whose 90th birthday fell on that day. Dr. John C. Wingett, Lynn District Superintendent, was the anniversary preacher on Sunday, May 13th.

The Rev. Orville E. Crain, former minister of the church, was the anniversary banquet speaker, Wednesday, May 23rd, when many descendents of the early founders were present with the members of the parish. At the head table were the Rev. and Mrs. Crain, the Rev. Ernest Lyman Mills, the Rev. and Mrs. Robert M. Pierce, the Rev. and Mrs. Joseph Belcher, former ministers and their wives; the Rev. and Mrs. Archiver Strait, the Rev. and Mrs. Frank Peverley, and the Rev. and Mrs. Ralph D. York, resident Somerville Methodist ministers and their wives; the Rev. John B. Olds, the present minister and Mrs. Olds; Benjamin R. Hafford, honored trustee; Percey F. Crowell, anniversary chairman and Mrs. Crowell. Mrs. Grace English Coleman was the soloist, accompanied by Miss Ruth Severance.

The Rev. Joseph Belcher was the anniversary speaker for Youth night, Sunday, May 27th, sponsored by the Methodist Youth Fellowship.

Following are excerpts from the statement of Percey F. Crowell, chairman of the Anniversary Committee, at the banquet held Wednesday, May 23rd:

"It is indeed fitting that we should celebrate this occasion, for truly we have a noble heritage.

"And yet it is not enough that we thus honor those who have gone before us. It is not enough that we celebrate the achievments of those whose labors are over.

"Rather it is for us from this celebration to take unto ourselves a full measure of the courage, the confidence, the zeal and the faith which characterized and motivated those to whom this church stands as a monument, that by our efforts and our endeavors this church may go forward to new glory and ever increasing service to the community."

Bits of Fun

AT LONG LAST

She had begged her husband for months to have his picture taken. At last he decided to go through the agony, but when the proofs arrived, she exclaimed in horror, "Oh, there's only one button on your coat."

"Thank heaven," he said, "you've noticed it at last."—*The Furrow.*

Bishop Watterson of Nebraska was once mistaken for a traveling salesman by a man whom he met on the train.

"Do you represent a big house?" he was asked.

"Biggest on earth."

"What's the name of the firm?"

"Lord and Church."

"Never heard of it. Got branch houses anywhere?"

"Branch houses all over the world."

"That's funny. Never heard of them. Is it boots and shoes?"

"No," said the bishop.

"Oh, dry goods, I suppose."

"Well, they call my sermons that, sometimes," the bishop sighed.—*Church Management.*

United Nations Conference

Walter W. Van Kirk

The San Francisco Conference has moved into high gear. By the time this story breaks into print, the conference may have adjourned. It would be hazardous to speculate on the final provisions of the charter. That the charter will be agreed to is now clear. The dire predictions that the Big Five would be unable to reach an agreement on the fundamentals of a world security organization because of differences of opinion on boundary lines and spheres of influence in Europe has not come through. What is more, the charter, once approved, will mark a distinct advance beyond the specifications of the Dumbarton Oaks Proposals. Literally hundreds of amendments have been advanced by the forty-nine nations participating in the conference. Many of these amendments have already been adopted by the various working committees; still others will, in all likelihood, be adopted.

The Cleveland Conference of Protestant Church Leaders recommended that the charter include a preamble which would highlight the conceptions of freedom embraced in the Atlantic Charter. There is better than an even chance that this will be done.

The Cleveland Conference recommended that provisions be made for the progressive codification of international law. It is certain that the Dumbarton Oaks Proposals will be improved in this respect. There is likely to be included in the purposes of the organization a reference to the "principles of justice and international law." The General Assembly presumably will be instructed to initiate studies looking toward the development of international law. Moreover, the Commission on Judicial Organization in plenary session announced that it had reached an agreement on the wisdom of drafting a statute for a new world court which will be organically related to the World Security Organization.

The Cleveland Conference recommended that a commission be established to further the interests and safeguard the rights of dependent peoples. It can be stated that a trusteeship council will be created. The purpose of this council will be to insure the economic and social advancement of the peoples concerned and to develop self-government in forms appropriate to the varying circumstances of each territory. Whether or not this ultimate attainment of "full national independence" is to be included as one of the aims of the trusteeship council is yet to be determined. The consultants to the American delegation appointed by the Federal Council of Churches have requested that this be done. The charter, with respect to dependent peoples, will not fully satisfy the Christian community, but the door will have been opened in the San Francisco Conference for further advances on this front in the years ahead.

The Cleveland Conference recommended that the charter provide for the establishment of a Commission on Human Rights and Fundamental Freedoms. One need not be a prophet to say this will be done. Indeed, the agreements on this issue thus far reached by the sponsoring powers make it practically certain that the organization will regard this entire matter as one of its major concerns. Once this commission is established, it will turn itself to the task of evolving an International Bill of Rights which may then be incorporated as an integral part of the systems of law of the member states.

Certain other recommendations agreed upon by the Cleveland Conference are now the subject of discussion by various commissions and committees. These include the voting procedure within the Security Council, eventual universal membership, limitation of armaments, and the procedure by which the charter may be amended.

One of the most difficult issues confronting the conference has been solved: namely, the relationship of such regional systems as the Pan American Union to the World Security Organization. The draft which has been agreed to by the sponsoring powers and which will doubtless be written into the charter follows:

> "Nothing in this charter impairs the inherent right of individual or collective self-defense if armed attack occurs against a member state, until the Security Council has taken the measures necessary to maintain international peace and security."

This formula is reported to be acceptable to the Latin American countries. The important thing to bear in mind in this connection is the fact that the authority and prestige of the World Security Organization will not be compromised by regional arrangements of one kind or another.

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Getting a Kick out of Life

William L. Stidger

"He Said a Mouthful!"

I was walking down along Commonwealth Avenue in Boston with one of my bright theological students. We came to the statue of William Lloyd Garrison and stopped to read the inscriptions on its pedestal.

When we had finished reading, that boy turned to me, and in the colloquial slang of this generation, said: "That old boy said a mouthful, didn't he, doctor?"

I replied, "He certainly did—and a mouthful that applies to these times as well as to Civil War days. He talked as if he were living in this war, didn't he?"

"He sure did!" replied my student.

And here is the inscription about which we were talking:

> *"My country is the world!*
> *My countrymen are all mankind!"*

As we stood there pondering the full meaning of that inscription, my student said, "Sounds as if the old boy might have been a delegate to Dumbarton Oaks or San Francisco, doesn't it, Doctor?"

"It surely does! It sounds as if he were voicing the international thoughts and feelings of this nation this very year. Indeed he was doing just that back in the sixties; sounding the international note. And, if a lot of men in this nation had not been pioneering that ideal we would not be so far along at this time in world brotherhood. If William Lloyd Garrison and Woodrow Wilson had not done their part in this idea, we would not have such acceptance of it now."

"I guess that the first real inter of them all was Jesus," added m "when he said 'Go ye unto all the preach the Gospel,' wasn't He, Pr

"Yes, Christ was the first real in alist," I agreed, "but we Methodi man who didn't do so badly whe 'The world is my parish.' And th memorial to him in Westminster London with that phrase carved on tablet. Those four pioneers in int ism: Jesus, Wesley, William Lloyd and Woodrow Wilson laid the bas tions of our Federation of Huma

"And Tennyson added his Locksley Hall, didn't he?" my stu cluded as we stood by that Garri and read over and over again: "M is the world, My countrymen are kind." And I got a kick out of tha reactions, for they hold great hop future peace.

BOOKS

"They Found the Ch There"

Henry P. Van Dusen describes armed forces have discovered Chr sions. The volume is a clear pict of the many sides of the Christian war-time, and indeed, what the church has been doing for many heralded and quietly, behind the It is the work that prompted on write back from the Pacific, "I missions, I was feasted and not fe when I fell from the sky into th

Five chapters, and an epilogue tation show how the armed forces the church, many of the men fo time, in New Guinea, the Solom in Micronesia, at the rear comm elsewhere. A great deal of the direct quotation from men wh their own first-hand experiences. witness evidence.

Dr. Van Dusen says, "The tru the missionary endeavors of the churches have never received a so definitive and so unchallenge which is coming to them today th new 'layman's inquiry.' We may No enterprise in history aimed at ration of humankind and the bui fairer common life has ever rece decisive approbation."

This volume is suggested as reading with the 1945-46 progra Missionary Education Movement. will last beyond that as a record a tion of service to humanity. (N Charles Scribner's Sons, 1945. $1

"Experience Worketh

It is good to find a book of se stand up as good literature. It book by Dr. Arthur John Gossi burgh in ten years. He distingu self in earlier volumes, entitled, In Thy Soul," and "The Galilea

There are twenty expositions many illustrations reaching into of life. They cover a wide ra Christian gospel. These winsom

ne thoughts for a troubled day," consideration of "How Christ's Happen," "Some Aspects of the On Christ's Strange Confidence in en Christ and You Come Face to d "On the Imitation of Christ—a

ng will impress the reader, espe- at is the intensely personal focus of of the preacher. He has been criptive, forceful, direct and under- s he explains how, "We exult even ubles, knowing that trouble work- rance, and endurance experience, rience hope—and this hope never s." (Rom. 5:4.) (New York: cribner's Sons, 1945. $2.)

Faith of Man Speaks"

a unique anthology of poetry and bracing over 300 selections from 0 B.C. to the present hour.

Woodbury, a graduate of Vassar a former reporter for the *New orld,* and a syndicate writer in on for nearly two years, has di- royalties on the book to the Amer- Cross. At present she is doing pub- k for several war organizations.

b-title of the volume is "An An- of Consolation." It has been com- th the sole purpose of being a rec- an's faith in a beneficent God and destructibility of his own soul . . ." of man as it has been selected is to speak in four major time peri- tributing to its value as a source of s for many purposes is an invalu- x of both authors and sources. (The n Company. $1.75.)

Trumpets of God"

ers of the Liberal School of Theol- disagree with some of the theology but they will be impressed with ight sense of urgency, the crisp and style, and the clear sense of pas- the welfare of men's souls and

t a book of theology primarily, but cere, urgent message to individuals. npets of God afford a splendid roughout: "If the trumpet give an sound, who shall prepare himself ttle?" (I Corinthians 14:8.)

M. Ylvisaker is director of the Ser- mission of the National Lutheran president of the Chaplains' Associ- ation of the Army and Navy of the United States, and chairman of the Youth Commission of the Lutheran World Convention. He is the author of several books.

His commanding chapters suggest that it is "A Time to Sound the Trumpets," that there are "Uncertain Sounds," that there is a "Transforming Message," and a "Power for This Day." These are but a few of fifteen valuable chapters. They are replete with poetic utterances, quotations direct from suffering men, women, and youth, and withal a broad knowledge and experience. (Augsburg Publishing House. $1.50.)

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Dickinson Honors E. C. Keboch

E. C. Keboch, executive secretary of the Conference Board of Education, Central Pennsylvania Annual Conference, has been signally honored with the degree of Doctor of Divinity by Dickinson College, Carlisle, Pa., Dr. C. William Prettyman, president.

The citation stated that Mr. Keboch has been in this same position for more than 25

years. It is 30 years, to be exact. It stated that he has done an outstanding piece of young people's work through these years. In fact, the now famous Methodist Training Camp was purchased under his general guidance. There thousands of children, young people, and adults are trained for Christian work. Last year 2400 persons registered in the several events scheduled.

Mr. Keboch is the oldest executive secretary in point of service in the entire church. His experience and work in that field has been recognized throughout the east, and in the church in general. Dr. Edgar Blake, later Bishop Edgar Blake, started him out in this work in 1916, to do intensive work in local church schools, with a view of increasing their effectiveness. Formerly the Board of Sunday Schools had been devoting its field work to extension work. The aim was to organize new Sunday schools and then form new churches. That was and still is recognized as a most direct way to do that very thing.

This same Board of Sunday Schools used this conference as a laboratory for developing new techniques and programs of work in Christian education. The Dickinson Summer School came into existence for that reason. Later Standard Training Schools were first conducted in Phillipsburg, Pa., in 1921, for the purpose of giving local groups of churches the benefit of courses of training for leadership.

Peacetime Conscription Opposed

CHICAGO (RNS)—Thirty prominent Protestant and Jewish clergymen here have sent a letter to President Truman stating their opposition to compulsory peacetime military training.

Calling peacetime conscription "a fundamental change in our American way of life," the clergymen declared it should be resorted to only after international means of obtaining security "have been tried and have failed."

"It would be poor evidence of our own goodwill or our faith in the integrity of purpose of other nations, should we, on the eve of a conference called to implement the Yalta pronouncements, reverse our time-honored policy against conscription and lay the foundations for a great standing military machine," their letter stated.

Among signers were Dr. Ernest C. Colwell, vice-president of the University of Chicago; Dr. Harold W. Ruopp, president of the Church Federation of Greater Chicago; Dr. Edward Scribner Ames, dean of the Disciples Divinity House; the Rev. Alexander Stewart, associate secretary of the Commission on World Peace of the Methodist Church; Dr. Albert W. Palmer, president of Chicago Theological Seminary; Rabbi Louis Binstock, of Temple Sholom; Dr. Solomon Goldman, rabbi of Congregation Anshe Emet; Dr. Wallace W. Robbins, president of Meadville Theological School; several members of the Federated Theological Faculty of the University of Chicago; ministers of several local churches and three additional rabbis.

Miscellaneous Advertisements

EXPERIENCED ORGANIST wants position near Boston. Choir directing if necessary. Member of Guild and Truette Club. Box F, ZIONS HERALD.

WANTED—Three women to work in Christian hospital home near Ashmont Station. Staff dining room, nurse's home and elsewhere. 48 hr. week schedule. Good place to live. Write or apply to Mrs. Makepeace, 2049 Dorchester Ave., Boston 24.

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TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

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Boston University Takes *Two* Great Steps In O

The response to Boston University's $1,000,000 Building Fund Drive has been so encouraging that the President and Trustees have felt more than justified in "raising their sights." The goal now set is $1,200,000! A compelling reason for this change is the opportunity of saving $100,000 by erecting two buildings at once.

The result of reaching this goal will mean the simultaneous erection of *two* complete new units—the College of Liberal Arts Building *and* the Co of Music Building!

Furthermore, the raising of Fund will be, in effect, a big toward the development of the *e new campus* after the War! wonder, then, that public spirited zens are generously coming for to make this dream a reality—for Boston University will at last ha campus worthy of its position a largest university in New Englar

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